



中国文化遗产

的

多视角审视

韦忠生
编著

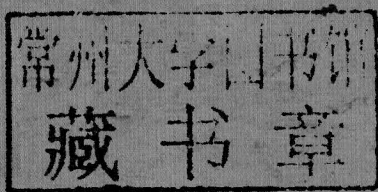
Chinese Culture Heritage:
An Insightful Look from Multiple Perspectives



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前言

文化概念是英国人类学家爱德华·泰勒(Edward Tylor)1871年提出的。他将文化定义为“包括知识、信仰、艺术、法律、道德、风俗以及作为一个社会成员所获得的能力与习惯的复杂整体”。此后,文化的定义层出不穷,美国文化学家克莱德·克拉克洪(Clyde Kluckhohn)20世纪50年代末期搜集了100多种文化的定义,他在《人类之镜》(*Mirror for Man*, 1951)中用了近27页的篇幅界定文化。美国翻译理论家奈达(Nida)将文化因素分为五类,即1)生态文化;2)语言文化;3)宗教文化;4)物质文化;5)社会文化。英国翻译理论家纽马克(Newmark)在奈达对文化因素分类的基础上进行了略有不同的分类,其中三类:生态文化、物质文化和社会文化与奈达的分类相同。纽马克将组织、习俗、活动、过程和观念归为另一类文化,最后一类为手势和习惯。

中国的四大发明——火药、造纸、印刷术和指南针——即物质文化,是中国成为世界文明古国的标志之一。古代中国的科学技术在许多方面曾经居于世界前列。5世纪后的几千年里,欧洲处在封建社会之中。在这个漫长的时期里,中国的科学技术一直在向前发展,而欧洲的科学技术却停滞不前。只是到了十五六世纪,由于封建制度的瓦解和资本主义制度的逐步形成,欧洲的近代自然科学才得以诞生,超越中国,领先于世界。

李约瑟博士(Joseph Needham, 1900—1995)是研究中国科学技术史的著名专家,英国皇家科学院院士,英国文学学院院士,英中友谊协会会长。李约瑟博士主编的七卷本英文版《中国科学技术史》(*Science and Civilisation in China*)从1954年开始由英国剑桥大学出版社陆续出版,被认为是20世纪的重大学术成果之一。李约瑟博士第一次以令人信服的史料和证据,全面而又系统地阐明了四千年来中国科学技术的发展历史,展示了中国古代和中世纪科技方面的成就及其对世界文明所作的贡献。

源远流长、博大精深的五千多年中国文化遭受过多次挑战。一是汉末佛教的东传;二是近代西学的输入;三是“五四”前后东西文化的猛烈撞击;四是现代科学技术的发展;五是当前文化帝国主义的强烈冲击,这五次巨大的历史挑战,

见证了中国文化与其他文化的交融与冲突,都在不同程度上引起中国人对自己文化的自我反省。这种自我反省显示了中国文化对人类文明发展的适应能力,显示了中国文化的包容性、独创性和生命力。

文化全球化为世界各民族文化的沟通 and 了解架起了桥梁,推动了世界各民族文化的相互接受和认同。显而易见,文化的全球化并不是统一于一种单一的文化,而是各民族文化并存于世界文化这个统一体中,乃多样性的统一。因此,文化全球化和文化多元化并不是完全对立的,而是统一的,文化的全球化并不能完全消解文化的民族性和多元性。

文化的多样性植根于民族的多样性。只要世界存在多个民族,文化的多样性就不会消亡。全球化为民族文化之间的交流、了解、认同以及相互的借鉴提供了难得的机遇,而不是一种文化完全同化、瓦解、吞并另一种文化。随着全球化进程的深入,每个民族都会在吸收其他民族文化的养分的同时,力图保持民族文化的特色。中国文化也不例外,在走向世界的同时,更重要的是保持中华民族的特色。

然而在当前文化帝国主义的强烈冲击下,中国文化面临的挑战无疑是巨大的。这种挑战还来自我们自身对中国文化的认识不足。在外语教学和跨文化研究中存在重视西方文化、忽视本土文化的“中国文化失语”现象,从目前英语教材中可见一斑。在文化知识的传授上重视西方文化的传授,和中国文化相关的内容微乎其微。现在的大学英语教学强调掌握语言的交际能力和运用能力,很少将英语的学习提升到传播中国文化的高度,因此在大学英语学习中很难见到中国文化的元素。凡此种种现象彰显弘扬中国文化的重要性和紧迫性。

本书正是基于这样的考虑而撰写的。全书分 11 章予以阐述,第一章为“理解文化”,内容要点包括文化定义、文化模式、文化的特点、文化研究的不同视角、文化对行为的影响和文化的习得。第二章为“从多视角理解中国文化”,从跨文化的视角探析中国文化,对中国文化的特点作详细的介绍,探讨中西文化价值观念的差异。第三章为“中国四大发明——中国文化的基石”,内容包括英国学者李约瑟对介绍中国古代科学和技术发明作出的贡献,中国古代四大发明和其他发明及其对世界的影响,中国近代科技落后的原因。第四章为“中国文化的历史背景——中国文化的必备条件”,对从原始时代到新中国成立的中國历史背景作详细介绍。第五章到第八章从多维度探析中国文化遗产的方方面面,包括建筑、园林、盆景、书法、绘画、丝绸和丝绸之路、饮食、茶文化,介绍了世界文化遗产福建土楼——中国民居的代表之一。第九章为“中国和西方文化中的民

间信仰”,探析了中国和西方文化中广为流传的一些民间信仰。第十章为“跨文化商务交际”,基于霍夫斯迪德(Hofstede)的文化理论,CW 文化模式和 GLOBE(全球领导人和组织行为的有效性)文化研究,从多视角对跨文化商务交际进行探析。第十一章为“文化的交融、碰撞和翻译以及中国文化的未来”,内容要点包括中国在上世界上经济地位的分析,文化帝国主义视野下中国文化的困境,中国文化的翻译和中国文化的未来。

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编 者

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Chapter One

Understand Culture

1.1 The Definition of Culture

According to UNESCO, “The world’s cultural wealth is its variety in dialogue.” One of the UNESCO’s missions is to ensure space for and freedom of expression to all the world’s cultures. While each culture draws from its own roots, it must not fail to blossom when crossing other cultures.

Consequently, it isn’t a matter of identifying and safeguarding every culture in isolation, but rather of revitalizing them in order to avoid segregation and cultural entrenchment and prevent conflict.

According to Sir Edward B. Tylor, the English anthropologist who wrote *Primitive Culture* (1871), culture is “that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society”.

According to the *Longman Dictionary of Contemporary English*, culture can be defined as:

- the beliefs, way of life, art and customs that are shared and accepted by people in a particular society;
- the attitudes and beliefs about something that are shared by a particular group of people or in a particular organization;
- activities that are related to art, music, literature, etc.
- society that existed at a particular time in history.

In 2002 UNESCO gave another definition of culture describing it as “the set of distinctive spiritual, material, intellectual and emotional features of society or a social group; it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs”.

This means that culture is complex, i. e. it is made up of many different parts;

it is acquired, i. e. it is not something you're born with, but something you learn; it is connected with a social group. Each society, each group has its own culture.

There are over 200 definitions of culture. Let's observe some definitions of culture in the following:

According to Geert Hofstede (1997), a Dutch expert on culture and author of *Cultures and Organizations: Software of the Mind*, culture can be subdivided into two big different layers: a superficial one, called practices, including symbols, heroes and rituals, and a deeper one called values, which are the core of culture. While values are invisible, practices are visible.

Going into details, symbols represent the first layer of practices. They include all the signs which are recognized as belonging to a specific group and which communicate a meaning, such as words, gestures, objects, pictures and dress.

According to Hofstede, symbols can be easily changed, that is the reason why they are placed in the superficial layer. The second layer of practices is heroes, i. e. real or invented role models. Some heroes are specifically rooted in one particular culture, while others can travel between cultures and emphasize cultural similarities. The third layer of practices is rituals. They are not strictly necessary, but are considered socially essential by members of a culture. For example, in every conversation exchange there are some introductory sentences which are used to "break the ice".

In Clyde Kluckhohn's important anthropological work called: *The Relation of the Anthropology to Modern Life* (1951), the following meanings for culture are suggested:

- the total way of life of a people;
- the social legacy the individual acquires from his group;
- a way of thinking, feeling, and believing;
- an abstraction from behavior;
- a theory on the part of the anthropologist about the way in which a group of people in fact behave;
- a storehouse of pooled learning;
- a set of standardized orientations to recurrent problems;
- learned behavior;
- a mechanism for the normative regulation of behavior;
- a set of techniques for adjusting both to the external environment and to other men;

- a precipitate of history;
- a behavioral map, sieve, or matrix.

According to a quotation you can find in the *Dictionary of Modern Sociology* (Hault, 1969), culture can be described as “the total, generally organized way of life, including values, norms, institutions, and artifacts, that is passed on from generation to generation by learning alone”.

According to Wikipedia, there are different ways of looking at culture:

- culture as civilisation, an idea developed in Europe during the 18th and early 19th centuries that describes one country more civilized than another and therefore its people more cultured than the others; following this idea it exists only one possible culture, so that the concept of different cultures does not exist;
- culture as worldview, German scholars introduced during Romanticism the idea that “a distinct and incommensurable worldview characterizes each ethnic group”, an idea that only in the late 19th century was completed by the assumption that each of these ethnic group evolved equally;
- culture as symbols, believing that men and women who live in a particular society use common symbols to communicate and understand each other;
- culture as a stabilizing mechanism, considering “culture itself is a product of stabilization tendencies inherent in evolutionary pressures toward self-similarity and self-cognition of societies as wholes”.

In *A Textbook of Translation*, Peter Newmark (2007) classifies culture into the following five categories based on Nida's definition of culture:

- Ecology: flora, fauna, winds, plains and hills;
- Material culture (artifacts): ① Food; ② Clothes; ③ Houses and towns; ④ Transport;
- Social culture: work and leisure;
- Organizations, customs, activities, procedures and concepts: ① Political and administrative; ② Religious; ③ Artistic;
- Gestures and habits.

Cultural features have been termed “culturemes” by Vermeer. According to Nord (1997), a cultureme is a social phenomenon of a culture X that is regarded as relevant by the members of this culture and, when compared with a corresponding social phenomenon in a culture Y, is found to be specific to culture X.

Culture has to do with the language, the uses and customs, the traditions, the knowledge of a people. It is a shared, learned, symbolic system of values, beliefs and attitudes that shapes and influences perception and behaviour—an abstract “mental blueprint” or “mental code”. It must be studied “indirectly” by studying behaviour, customs, material culture (artifacts, tools, technology), language, etc.

1.2 Layers of Culture

People even within the same culture carry several layers of mental programming within themselves. Different layers of culture exist at the following levels:

- The national level: Associated with the nation as a whole.
- The regional level: Associated with ethnic, linguistic, or religious differences that exist within a nation.
- The gender level: Associated with gender differences (female vs. male)
- The generation level: Associated with the differences between grandparents and parents, parents and children.
- The social class level: Associated with educational opportunities and differences in occupation.
- The corporate level: Associated with the particular culture of an organization. Applicable to those who are employed.

1.3 Differences between Cultures: High and Low Context Communication

In his book *Beyond Culture*, the American anthropologist Edward T. Hall (1990) develops a theory of context in communication which comes in handy when analysing the differences between cultures. According to Hall's theory, people, groups and cultures have different views on the amount of information (text) that needs to be made explicit for communication to take place successfully. Here text is information which is explicitly conveyed, while context can be defined as implicit information, i. e. the amount of information the other person is expected to possess on a certain subject. The way of dealing with context is a basic aspect of a culture: the members of a culture will share a preference either through communication through the text (Low Context Communication or LCC) or through the context (High Context Communication or HCC).

In Low Context Culture (German, Swiss, and American), the population is less

homogenous. The verbal message contains most of the information and very little is embedded in the context or the participants. This characteristic manifests itself in a host of ways. For example, the Asian mode of communication is often indirect and implicit, whereas Western communication tends to be direct and explicit, that is, everything needs to be stated. LCC cultures usually have loosely woven social fabric, which can easily stretch to accommodate immigrants and newcomers. Here there is a tendency to explain things further than in HCC cultures. This kind of culture can experience drastic change from one generation to the next, as well as being more open to social mobility. The United States can be considered an example of a LCC culture.

In high-context cultures (Native Americans, Japanese, Chinese, and Korean), people are very homogenous with regard to experiences, information networks and the like. HCC cultures have more solid roots and a strong sense of tradition and history. The social fabric is more tightly knit and more resistant to change. Society is more focused on small groups, which rely on their common background to explain the situation. This is more common among Asian cultures than Western (an example could be the Japanese culture, which is very HCC) and in countries with low racial diversity, such as Italy. Information is provided through gestures, the use of space, and even silence. Meaning is often conveyed through status (age, sex, education, family background, title, and affiliations) and through an individual's informal friends and associates. HCC tends to be more aware of their surroundings and their environment and do not rely on verbal communication as their main information channel.

LCC cultures usually focus on action, while HCC are more concentrated on a state, or non-action. This can be mirrored by language: it is easy to notice that nominalization is more common in Italian (HCC) than in English (LCC). In LCC cultures it is usually possible to criticize other people's actions without attacking their identity; criticism involves only behaviour, and feedback is considered an opportunity to improve it. On the contrary, in HCC cultures the criticism of behaviour is always taken personally: calling someone's ideas crazy is calling them crazy. Members of these cultures tend to avoid direct negative feedback by not stating it, and, if possible, they prefer to be seen.

1.4 Measuring Cultural Differences

A variable can be operationalized either by single-or-composite-measure

techniques. A single-measure technique means the use of one indicator to measure the domain of a concept; the composite-measure technique means the use of several indicators to construct an index for the concept after the domain of the concept has been empirically sampled. Hofstede (1997) has devised a composite-measure technique to measure cultural differences among different societies:

Power distance index: The index measures the degree of inequality that exists in a society and, which classifies culture into high and low power distance. It deals with the extent to which a society accepts the power in relationships, institutions, and organizations.

People in high power distance countries such as India, Brazil, Singapore, Greece, Venezuela, Mexico and the Philippines believe that power and authority are the facts of life. Both consciously and unconsciously these cultures teach their members that people are not equal in this world and that everybody has a rightful place. Social hierarchy is prevalent.

Low power distance countries such as Austria, Finland, Denmark, Norway, New Zealand, and Israel hold that inequality should be minimized. People in these cultures believe that a hierarchy is an inequality of roles established for convenience. Subordinates consider superiors to be the same kind of people as they are, and superiors treat their subordinates the same way. People in power, be they supervisors or government officials try to look less powerful than they really are.

Uncertainty avoidance index: The index measures the extent to which a society feels threatened by uncertain or ambiguous situations.

High-uncertainty-avoidance cultures try to avoid uncertainty and ambiguity by providing stability for their members, establishing more formal rules, not tolerating deviant ideas and behaviours, seeking consensus. They are also featured by a higher level of anxiety and stress: people think of the uncertainty inherent in life as a continuous hazard that must be avoided. There is a strong need for written rules, planning, regulations, rituals, and ceremonies, which add meaning to life. The cases in point are Portugal, Greece, Peru, Belgium, and Japan.

Countries such as Sweden, Denmark, Ireland, Norway, the United States, Finland, and the Netherlands are classified into low-uncertainty-avoidance cultures. They more easily accept the uncertainty inherent in life and are not as threatened by deviant people and ideas, consequently they tolerate the unusual. They prize initiative, dislike the structure associated with hierarchy, are more willing to take risks, are more flexible, and think that they should be as few rules as possible.

Individualism index: The index measure the extent to which a society is individualistic. Individualism refers to a loosely knit social framework in a society in which people are supposed to take care of themselves and their immediate families only. The other end of the spectrum would be collectivism that occurs when there is a tight social framework in which people distinguish between in-groups and out-groups; they expect their in-groups (relatives, clans, organizations) to look after them in exchange for absolute loyalty.

According to Hofstede's findings, the United States, Australia, Great Britain, Canada, the Netherlands, and New Zealand tend toward individualism. In these countries the loyalty of individualists to a given group is very weak. They feel they belong to many groups and are apt to change their memberships as it suits them, switching churches, for example, or leaving one employer for another.

In cultures featured by individualism, an "I" consciousness prevails: competition rather than cooperation is encouraged; personal goals take precedence over group's goals; people tend not to be emotionally dependent on organizations and institutions; every individual has the right to his or her private property, thoughts, and opinions. These cultures stress individual initiative and achievement, and they value individual decision making.

In cultures that tend towards collectivism, a "we" consciousness occupies a dominating position. The individual is emotionally dependent on organizations and institutions. The culture emphasizes belonging to organizations. Organizations invade private life and the clans to which individuals belong. Individuals trust group decisions.

Masculinity index (Achievement vs. Relationship): The index measures the extent to which the dominant values are assertiveness, money and things (achievement), not caring for others or for quality of life. The other end of the spectrum would be femininity (relationship).

Masculinity is the extent to which the dominating values in a society are male oriented and is associated with such behaviours as ambition, different sex roles, achievement, the acquisition of money, and signs of manliness. According to Hofstede, Ireland, the Philippines, Greece, South Africa, Austria, Japan, Italy, and Mexico are among countries that tend towards a masculine worldview. In a masculine society, men are taught to be domineering and assertive and women nurturing.

A feminine worldview holds that men need not to be assertive and they can